

THE LIFE DIVINE

the spirit: but this is only if the temporal has a valid reality and the experience in it has a real validity, and in that case what we are in front of is not an illusion taking the unreal for real but an ignorance misapprehending the real. Otherwise if the beings of whom Brahman is the self are illusory, its selfhood is not valid, it is part of an illusion; the experience of self is also an illusion: the experience "I am That" is vitiated by an ignorant conception, for there is no I, only That; the experience "I am He" is doubly ignorant, for it assumes a conscious Eternal, a Lord of the universe, a Cosmic Being, but there can be no such thing if there is no reality in the universe. A real solution of existence can only stand upon a truth that accounts for our existence and world-existence, reconciles their truth, their right relation and the truth of their relation to whatever transcendent Reality is the source of everything. But this implies some reality of individual and cosmos, some true relation of the One Existence and all existences, •of relative experience and of the Absolute.

The theory of Illusion cuts the knot of the world problem, it does not disentangle

it; it is an
escape, not a solution: a flight of the
spirit is not
.a sufficient victory for the being
embodied in this
world of the becoming; it effects a
separation from
•Nature, not a liberation and fulfilment
of our
nature. This eventual outcome satisfies
only one
element, sublimates only one impulse of
our being;
it leaves the rest out in the cold to
perish in the